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Pac. Theo. Sem. Reading Room

VALLEY AND PEAK.

"The valley said to the peak,
'O peak, I fain would arise
And be great like you! I would seek
The wealth that illumes your skies!
Although I lie so low
At your feet, I aspire to share
The splendor and strength you know,
Lifted up into spacious air.'

"The peak to the valley said:
'O valley, be content,
Since for you my veins have bled
And for you my breath is spent!
Alone, for your sake, I live
In the cold and cloudy blue,
Great only in that I give
The riches of heaven to you!'"

THE PACIFIC

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RICHARD COBDEN, JOHN BRIGHT, AND WILLIAM JENNINGS BRYAN.

Flaming Protests And Their Results.

When any man of prominence in public life does a thing so startling as that done by William Jennings Bryan when he resigned as Secretary of State it is to be expected that the people will be divided in their opinions and comments on the action.

Mr. Bryan is receiving both commendation and criticism. Some of the criticism in the newspapers is partisan. There are men who never see any good in those who differ with them on important questions; and they are, in the press and elsewhere, ever like barking snarling curs. But a great deal of the criticism in which men and women often indulge is due to lack of information and errors in judgment.

Our opinion is that Mr. Bryan's action in resigning should be commended.

He had long stood as an apostle of peace. In his advocacy thereof he had gone beyond Mr. Wilson either as a private citizen or as president. As chief magistrate of the nation Mr. Wilson, in his handling of the problems in our relations with Germany and England, had not advanced so far as Mr. Bryan had. Bryan desired to act in accordance with the treaties recently negotiated with many different nations and arbitrate certain questions. President Wilson did not. Moreover, Mr. Bryan was of opinion that a note to England concerning her persistent disregard of neutral rights, and of international law in the food embargo, should be dispatched simultaneously with the note to Germany. President Wilson did not so believe. All in all, Mr. Bryan was of opinion that President Wilson's desires and plans of procedure, which he was obliged to follow, were more likely to enbroil the United States in war with Germany than was his plan, and further, that the advanced ground on which he stood in general as to peace and war was th ground to which the nations of the world must sometime be brought if God's will is to be done on earth as it is in Heaven.

By resigning Mr. Bryan made so flaming a protest against anything other that people will be started to thinking as they have never thought before and great good will result in process of time.

Lord Morley tells us in his "Life of Cobden" that Cobden and Bright were routed in their opposition to the Crimean war, but that it was the rapid spread of their principles which within the next twenty years made intervention impossible in the Franco-Austrian war, in the American war, in the Danish war, in the Franco-German war and above all in the war between Russia and Turkey."

Morley says that Cobden knew that the doctrine of peace which he proclaimed "could be made to take hold on men only by strenuous and persistent advocacy, even at the risk of his advocacy being misunderstood."

By their attitude on the Crimean war, Cobden and Bright arrayed the whole nation against them. Bright was burnt in effigy and they were openly told again and again that they were traitors and that it was a pity they could not be punished as traitors.

George M. Trevelyan, in his "Life of John Bright," notes the far-reaching effect which these protests of Cobden and Bright had on English national life, and says in that connection: "The service that can be rendered by a politician of genius who, eschewing more popular and lucrative functions, will set himself to create opinion in favor of peace, cannot well be overestimated, for every country is in the hands of statesmen and journalists in whom the old leaven of Palmerston and his like is all too slowly dying, while the penalties for actual war are increasing at the accelerated pace of all modern evolution."

We have said that great good would result from Mr. Bryan's strenuous protest. This is not to say that world peace will be secured and maintained exactly in the ways he may have thought, but that his protest will help thereunto.

Even if it should be shown later that President Wilson's handling of these European problems was right and wise, better for the present and the future than Mr. Bryan's plan, nevertheless the latter should be commended for his loyalty to his conscientious convictions. There is no living man who strives more earnestly and diligently to ascertain the right; none, we believe, more desirous of doing it.

But Mr. Bryan right, or Mr. Bryan wrong, that resignation will hasten the day when nations shall learn war no more.

DR. AKED ON ARMAGEDDON AND THE BOOK OF REVELATION.

Sunday morning the Rev. Dr. Aked spoke to a congregation of fifteen hundred persons in the First Congregational Church of San Francisco on "Armageddon: Does the Book of Revelation Need a Revelation to Explain It?" He stated that the book of the Bible in which was found this word "Armageddon" had long been distrusted and disliked. Because of its symbolism it had been the happy hunting-ground of freaks, dozens of different interpretations having been given by them of certain passages. The eagle referred to in the 8th chapter had been said to be the Holy Spirit, Gregory the Great, Christ, Paul and many other personages. As to the locusts, they were the Goths, the Saracens, the Jesuits, the Mendicants, and the Protestant churches. Among those said to be the beast were Napoleon, the House of Commons and the Emperor of Germany.

The error, Dr. Aked remarked, is in the belief that the book is prediction, history written beforehand. It is nothing of the kind.

It was written in the days of Nero, or at a time of great persecution in the early Church life, and was intended to nerve the persecuted church to endurance—to

emphasize the truth that righteousness would triumph despite the darkness. It was a revelation of Christ, of his kingly power and glory. It set forth in symbolic way the things which were shortly to come to pass—portrayed the struggle of the church for its existence and its initial triumph over the assailing powers.

The beast was the Roman Empire, personified in Nero. "The Jews who read the book understood it perfectly," said Dr. Aked. It was not safe for John to write otherwise; it was not safe for anyone to have his writings and read them except in symbolism.

As to Armageddon, Dr. Aked stated that it signified any great or mighty conflict. It was the name given to a part of the plain of Esdraelon in that ancient land—a place of many decisive battles, before John's time, and he used it as symbolical of a mighty conflict that would soon take place in the early history of the church between the forces of good and evil.

Looking into the future Dr. Aked remarked that an Armageddon would come soon in our own land—a day of mighty death-grapple between the church and the liquor forces.

The closing part of the address related to the great struggle which the world must undergo in order that war may no longer curse and devastate it and the peace principles of the Prince of Peace be regnant everywhere. In a striking climax Dr. Aked declared that war is not the final phase of human existence, and in a poem which contained the words, "Onward then to Armageddon, brothers, stout and strong," the call was for men with a willingness to war against war, but no longer with shot and shell.

DR. BROOKS ON THE BOOK OF DANIEL.

Last Sunday evening the Rev. Dr. Brooks of the First Congregational Church of Berkeley spoke on "The Book of Daniel: How Shall We Read It? Of What Value Is It?"

This is one of the books of the Bible much quoted today by people who believe that a second coming of Christ and the end of the world are near.

Few books of the Old Testament, said Dr. Brooks, had exerted so large an influence, and few had been so much misunderstood. The book is neither prophecy nor history, but a noble form of fiction for the purpose of expressing great ideas and teaching great lessons. It does not, as is often claimed, look forward from the sixth century before Christ, but backward from the second century before Christ.

In fact, the book was written at a time when the Jews were passing through great persecutions in the days of Antiochus, and the impressive lesson which its author desired to teach was that God was in his world, that it was safe to trust in the eternal righteousness, and that nothing else was safe.

In the course of his address Dr. Brooks entered into the critical consideration of this book, which, along with other things, has led modern scholars to depart from the traditional view concerning it, remarking in connection therewith: "Facts not available seventy-five years ago have brought about a new interpretation of Daniel."

It was shown that the book, by reason of its symbolism, falls into that class called by the early Jews Haggada, many of which were written in those days and several specimens of which are still in existence. The people living then understood such books quite well, but for the later centuries they have often been enigmatical and puzzling.

Dr. Brooks stated that 109 different interpretations had been put on one of the verses in the Book of Daniel by people accepting the old-time view.

It was pointed out in conclusion that the character of Daniel, whether fact or fiction, has its lesson of faith, of sublime courage and heroic fidelity, and that the wise man of today will keep his windows open toward Jerusalem—the city of his ideals.

THE GENERAL ASSEMBLY AND UNION THEOLOGICAL SEMINARY.

The battle against Union Theological Seminary seems to be ended. The report of the committee, of which Dr. Matthews of Seattle was chairman, was adopted by a large majority.

The Continent, a leading Presbyterian paper, says:

"Many of the commissioners who were far from sharing the manifest animus of the chairman against the institution voted for his report in order to end the agitation. This view of the effect of the vote was especially plausible because the debate closed in an atmosphere favorable to peaceable neutrality between the seminary and the church, each doing its work without responsibility to or for the other, but in mutual tolerance and respect.

"The whole deliverance, first and last, was an excoriation of Union directors, in 1892 and in 1905, and since, as men dead to every sense of honorable obligation, and shamelessly recreant to sacred and moral trusts. He impugned the good faith of these men in a great variety of picturesque and emphatic phraseology and with tireless reiteration."

Dr. Matthews claimed that $2,360,000, received by the seminary before 1905, had been unscrupulously diverted from the purposes for which it had been given, and he condemned especially as a repugnant breach of faith the present use of $1,500,000 given between 1870 and 1872, while the seminary was under the supervision of the General Assembly.

He declared, however, that there was no desire to reclaim these funds for the Presbyterian Church by legal precedure.

"Are we asking for legal actions? No! I only say that a sacred trust has been violated. If their consciences permit these directors to continue still in the same path, the question rests between that board and God."

Mr. Taggart, one of the lawyers who reported that the directors had a right to cut loose from the Assembly, quietly moved that the report read by Dr. Matthews be adopted, on the ground that it was an accurate statement of facts conceded by both sides to be correct.

The Continent says: "Dr. Francis Brown, president of Union Seminary, held himself in rigid self-restraint and stated that against the report standing alone in cold type he would scarcely have been moved to make protest. But he could not let the speech of Dr. Matthews pass by, and his calmness did not prevent his characterizing that address as 'a tissue of misrepresentations from beginning to end.' He called to the memory of the Assembly the fact that the directors who had been so unsparingly condemned included Presbyterian pastors of unblemished name, and such laymen as William E. Dodge, D. Willis James, John Crosby Brown, Morris K. Jessup and D. H. McAlpin."

With deep feeling Dr. Brown said: "I knew every one of these men, and I can say today, I never knew a body of men more Christlike, more anxious to do the will of God and more secure of the esteem and confidence of their neighbors and the public at large."

WOMAN'S CONGRESS OF MISSIONS.

"The Ending of the Conference is the Beginning of the Conquest."

A congress planned by the leaders of the "Council for Home Missions" and the "Federation of Woman's Boards of Foreign Missions of the United States," locally directed by the genius of Mrs. Paul Raymond,—the soul and spirit and brain of the large and efficient corps of women who worked out of the infinite detail in its preparation—held all the elements conducive to a great and inspiring conference.

When all was in readiness after months of careful preparation, one uncertainty alone remained. Would those who had been bidden so earnestly and so widely to attend the feast, respond by their presence?

At the opening session on Sunday evening, June 6, fifteen hundred assembled and listened with absorbing interest to an eloquent address by Rev. Chas. F. Aked, D.D., LL.D., on the text, "And the earth helped the woman" (the Church). Monday morning witnessed women coming to the beautiful First Congregational Church edifice not by tens or scores but hundreds, and at the close of the afternoon more than seven hundred were in attendance. Interest and attendance grew as the days went on; how could it be otherwise with a program such as was presented? The program was ideal in that it exactly conformed to the character of the audience to whom it was presented. When the speakers on "Home Missions" gave the appalling figures of the numbers of immigrants who have come to the United States in the past ten years (a two-weeks period in 1913 totaling ten thousand daily) a heterogeneous mass, differing in temperament, language, standards of morals, ignorant of the customs and ideals of America, needing to be trained, educated and integrated into our national life, the call came to each startled hearer as an "American." Listening to the impassioned addresses on "Foreign Missions" telling of the opened doors across the seas, of individuals and nations asking for knowledge of the white man's God, seeking a religion in place of those they had tried and found wanting, offering money and buildings for missionary teachers, the summons thrilled hearts that were "Christian." When the missionaries recounted with lips that trembled and eyes that flashed the wrongs and evils and sufferings of an enthralled, ignorant and helpless womanhood, the appeal stirred deeply the listeners as "women." "American Christian women"—these made up the great audience, and on their minds and hearts each note of the program caused a responsive vibration.

The morning and afternoon sessions were devoted to study classes and inspiring addresses from missionaries and special workers. Each day Mrs. W. A. Montgomery and Mrs. D. Everett Waid led classes of more than six hundred in the study of Foreign and Home Missions textbooks. The books each one may read for herself. "The King's Highway" by Mrs. Montgomery, "Home Missions in Action" by Mrs. J. S. Allen; but those who attended the Congress have the books plus the forceful personality, wealth of information and first-hand knowledge of the gifted women who presented them. Mrs. Montgomery charmed at all times by her radiant spirit and brilliant address and created an enthusiasm rivaling her own in every subject she presented. Mrs. Waid, by the clear, spirited, forceful presentation of her seemingly unfathomable knowedge of her subject, arrested attention from the beginning and held it to the close. An appealing quality in Mrs. Waid's teaching is her fairness. She believes in looking upon a subject from all sides, especially "both sides." Each day under the title, "Studies in Life," a group of missionaries of the home and foreign work told eloquently of their experiences upon the field in helping, comforting, enlightening, those in need of the redeeming power that comes through the knowledge of Jesus Christ.

By this testimony of the printed page and living lips, presented each day to the members of the Congress, there was revealed a great vision of the presence of the Spirit of God working throughout the world; that mighty, moving, compelling Spirit that is pressing upon man's heart, be he samurai or pariah, rajah or coolie, savant or bushman, Brahmin, Mohammedan or Christian; that Spirit that unceasingly is shining upon the closed eyes of man's soul until he shall open them to its glory and his whole body shall be filled with light. The full revelation must come through the knowledge of the Lord and Master, Jesus Christ. With the vision of the Master that came to Mary in the garden, came also the command "Go tell." The vision, and its telling; that was the meaning and message of the Congress. The magnitude of the task and by what means it could be accomplished weighed upon the hearts of those listening. Then came the message how to make possible the complete fulfillment of God's plan for the coming of his kingdom on the earth. A message so comprehensive that nothing could be added to it, now or to the end of time; so inclusive that all the activities of man are enfolded within it; a message so great in its stating that a child may understand and practice it; a message of just five words, "Live the spirit of Christ." It came to the congress from the lips of Rev. James A. Francis of Los Angeles, who each day before the close of the morning session conducted a Bible study. It was during these impressive hours that the greatest spiritual heights of the congress were reached; and the most absorbing attention secured. Dr. Francis illumined each day a great prayer or great declaration of Christ's. Beginning with the Lord's Prayer he made clear, through the various petitions, man's relations to God as child, worshiper, citizen, servant, suppliant, sinner, pilgrim and captive. Emphasis was laid on the fact that the opening petitions were not personal or individual but social and world-wide. "May thy kingdom come on earth" is our first petition; the prayer that human society may be transformed by the indwelling of God's spirit which can be accomplished by the doing of His will. In this each must have a part, must make it his first interest. To help him in this task one may ask of God individual needs, bread, forgiveness, guidance deliverance.

The abundant life brought by Christ, and unity with him were the themes of other addresses most helpful and inspiring. Throughout the entire sessions of the congress, prayer was extolled as the supreme factor in promoting missions. When Jesus called the attention of his disciples to the fields white to the harvest, his command was "Go pray"—not organize societies, raise money or form federations.

The textbooks for children's study, "Round the World with Jack and Janet" and "All along the Trail," were most ably and interestingly taught by Miss N. G. Prescott and Mrs. George Clark. Such helpful accessories are furnished to arouse immediate interest in the children that it should not be difficult to make the teaching of these books very successful. A folding ticket to be punched for the presence of a child at the lesson on a mission station stamped thereon, a paper trunk for his contributions, a guidebook

and notebook are some of the helps that will enlist his interest at the start.

Miss Susan Mendenhall, the editor of "Everyland," the interdenominational magazine for children, was conspicuous on the program. She stated that the relation of missions to children was that of education. Children are forming habits along every line of interests by training, and it is of the greatest importance that a Christian attitude toward all the experiences of life should be cultivated. Overcome race prejudice in the child's mind, cultivate sympathy and not pity toward foreign people, dwell upon what is fine and worthwhile in other nations. Develop by practice the habits to meet the tasks of missions which are now being borne by the children's elders. With rare dramatic ability Miss Mendenhall told stories of great missionaries which held her audience deeply interested.

Of great interest were the forums of method conducted every morning by Mrs. Geo. B. Germond of New Haven, Conn., and Mrs. Mary Porter of Pittsburgh, Pa. Mrs. Germond as a skilled teacher cleverly impressed her points on the cultivation of the missionary spirit. She urged personal contact with the uninterested woman, combined with tact and great sympathy; liberal education concerning Mission Boards, their work, mission fields and missionaries; prayer first, last and in the midst of a program; definite prayer for definite missionaries; be careful that devotional exercises are not indeed "exercises"; make missionary meetings attractive, interesting, profitable and enthusiastic; use charts, maps, impersonations. Mrs. Porter presented Christian Stewardship. Giving, she declared, begins when we draw from the nine-tenths of our income; the first one-tenth is a debt, not a gift; do not wait until the end of the year to hunt up blessings for which to make a thank-offering, give each day; a penny a day gave the United Presbyterians a thank-offering of $37,000, for a tenth anniversary.

The evening sessions of the Congress were times of inspiration through the eloquence of the speakers. Miss Miriam L. Woodberry interested all by her stories and facts of Foreign Immigration; Dr. Edward Lincoln Smith of the American Board gave a convincing address on the "Rising Empire of Christ," showing the wide open doors on every hand that not many years ago were stone walls. Dr. James A. Francis discussed the question of Mormonism, presenting the three questions, "Should Mormonism be Fellowshipped, Ignored or Condemned?"

"The Progress and Problem of the Colored Woman" was earnestly and appealingly presented by Mrs. Mary Church Terrell of Washington, D. C., and the "Religious Situation in the Near East" was graphically told by Dr. J. K. Browne of Turkey.

On the last evening of the Congress enthusiasm rose to great height when Bishop Edwin H. Hughes, D.D., LL.D., spoke on the Relation of America to World Peace, and Mrs. W. A. Montgomery upon Foreign Missions and World Peace.

During the Congress two Pageants were presented with effectiveness and impressiveness. The Pageant of Peace, author, Mrs. Henry W. Peabody, was given in the wonderful Court of Abundance at the Panama-Pacific Exposition, and was witnessed by so many thousands with such attentive interest that the officials of the Exposition asked that it be repeated. The Home Mission Pageant, written by Mrs. J. S. Allen, was given in the Greek Theatre, Berkeley. The groups of Pilgrims, Indians, Spanish Americans, Alaskans and American Highlanders, correctly costumed and presenting in their short speeches their spirit and attitude toward the United States, was a valuable object lesson to Young America.

The social side of the Congress was not lacking. A general reception was given to the officers and leaders of the Congress at the Hotel Fairmont on the first Monday afternoon. Mrs. J. K. McLean of Berkeley and Madame Abiko of San Francisco gave receptions in their homes to some of the Eastern guests.

On Monday, following the closing exercises of the Congress Sunday evening at the First Congregational Church, a luncheon was given in honor of Mrs. Geo. H. Coleman, President of the Council of Women for Home Missions, Mrs. De Witt Knox, President of the Federation of Woman's Boards of Foreign Missions of the United States, Dr. Mary Riggs Noble, and others taking part in the program, who have been mentioned. The luncheon was given in the tea-room of the California Building at the Exposition and presided over by Mrs. Frederick G. Sanborn, President of the Woman's Auxiliary of the Panama-Pacific International Exposition. It was a time of delightful fellowship and exchange of felicitations between the Eastern visitors and the California hostesses. Cards of courtesy membership were given the out-of-town visitors which entitled them to every privilege enjoyed by the members of the auxiliary.

Preceding the luncheon most interesting exercises had ben held in Festival Hall of the Exposition. Members of the Congress, numbering several hundred, in conjunction with the men's organization for religious promotion known as the Committee of One Hundred, marched from the Scott St. entrance to Festival Hall to the strains of "Onward, Christian Soldiers" played by the band leading. The officers were met on the platform by an official of the Exposition, who presented to each body a bronze medal in commemoration of its affiliation with the Exposition. Mrs. Geo. W. Coleman responded most ably and beautifully on behalf of the Congress, and Dr. Bell impressively for the Committee of One Hundred. Bishop Edwin H. Hughes addressed the gathering, taking for his text, "The earth is the Lord's and the fullness thereof, the world and they who dwell therein." Bishop Hughes stated in his address that no other exposition had placed such emphasis on religious features. All were invited to visit the exhibit of religious work that is a feature in the Palace of Education, comprehensive in its scope and artistically arranged.

Rev. Edward Marsden of Alaska, in a few words, asked that the people of Alaska might be given the opportunity to educate their children in Christian habits and ideals. Mrs. Mary Church Terrell voiced the spirit of the colored woman as one which will never give up no matter how steep the way and hard to climb. She recalled the patriotism of the colored troops from the Revolutionary War to the Spanish-American, and asked that the race be given sympathy and justice, consideration of their virtues as well as the exploitation of their vices.

At the closing hour of the luncheon when the women who had attended the congress met together for the last time, Mrs. Coleman stated that she had looked forward to the gatherings of that day with a feeling of apprehension; that she feared a possibility of an anti-climax after the inspiring meetings held within the church; her fears had been proven groundless, and in their place was the same

spirit of faith and enthusiasm that had given the power to the sessions throughout.

In that faith which made the Congress possible, its success assured, its close a benediction, the women of the Pacific Coast, with the vision of the Kingdom of God upon earth shining in their souls, go forth to win by love and peace and good-will the nations of the world.

CONGRESS OF MISSION NOTES.

The best seller in Japan is the New Testament.

"Nothing promises so much for mankind as the emancipation of women, intellectually and politically."—Dr. Aked.

Wednesday was San Jose Floral Day at the Congress, and fifteen hundred beautiful bunches of flowers were distributed.

"When Paul went over to Macedonia in response to the vision of the man calling, "Come over and help us," he found the cry came from a woman named Lydia."

"One glory of American women is the great women whom they have sent out into medical missions; their reproach is that they have so poorly supported them.

A beautiful little girl of India, whose Christian faith was remarkably strong, to Mrs. Elmore's question, "How did you know the story of Jesus was true?" softly replied, "My heart rose to hear."

"The helplessness, darkness and evil conditions in Egypt for women make the very strongest appeal to the Christian womanhood of the world. The Christian leaven is working and the Christian women in Egypt are already reaching out to help others. Out of their poverty they gave $1,430 in 1910."

"The dignity of toil is being taught in India in the schools. One of the fixed ideas in India is that laundry work can be done only by the Dhoby, the lowliest among the despised outcasts. In a school were boys from several castes, Christians and non-Christians, together doing laundry work with pride and energy."

"Children of foreign parents in the United States, at an age when they should be learning obedience, are instead exercising generalship, dictating to mothers, running the affairs of the house, asserting their superiority in every way because of their understanding of English and the new customs of the new world.

Delegates numbering two thousand were registered Of the various denominations represented, the Presbyterians lead with 520. The Methodists follow with 388 delegates; the Congregationalists with 372; the Baptists, 240. Other denominations making up the total enrollment are the Christian Church, the United Presbyterian, Lutheran, Methodist South, Episcopalians, Christian Science, United Brethren, Dutch Reform, Adventists, Universalists and Catholic. Thirty-seven States and six foreign countries have sent delegates to the Congress.

Dr. Mary Riggs Noble, an impressive personality at the Congress, spent her girlhood in Oakland and graduated at Snell's Seminary. For years she has been a self-supporting missionary in India, and vice-principal of the Girls' Medical Training School in North China. The necessity of more hospitals and increased medical aid for India was forcefully set forth in the address of Dr. Noble. Encouragement is given to the girls of India to study medicine by the native Indians, so great is the need of women as doctors and nurses. The record of Dr. Noble's hospital reaches 66,000 treatments a year; often one doctor examines 300 patients in a morning.

An impressive meeting was held Sunday afternoon when all the missionaries present were seated in the organ loft, and one or more responded for the country where they had been doing service. They voiced the needs and the pleas of the people they had taught and loved. Kindergartens, hospitals, native trained teachers and doctors are some of the needs. "Next to sin, misunderstanding is making the greatest havoc in the world; love is the way to understanding, cultivate love," was the plea of one missionary. The response of the women of America was made by Mrs. Geo. B. Smythe, Vice-Chairman of the local committeee on arrangements. A pledge was given of funds, daughters and prayers to the faithful ambassadors of needy millions.

A great need of Chinese women is literature. Chinese classics are rather heavy reading. The average American woman does not read Kant or John Stuart Mill for recreation. Miss Laura White recognized this need and gave to her class of Chinese college girls short stories and articles on Domestic Science to translate instead of essays. Under Miss White's able editorial direction, a monthly magazine for women has been established—a sort of Ladies' Home Journal. It carries in its columns a sort of Mother's question box, which shows that life in China and America is not so different after all. For example, "How can you break a boy of ten from teasing his little brother?" is one of the questions. Among the articles are a serial for mothers, a story adapted and orientalized from George Eliot's "Silas Marner," a children's story, "The Three Bears," a story for girls, an incident adapted from "Little Women.' The "Birds' Christmas Carol" has been translated and dramatized, and the little Chinese Ruggles are just as funny as the original.

R. B. F.

MEXICO STARVING.

In his recent proclamation to the leaders of the factions in Mexico, President Wilson said:

"She has been swept by civil war as if by fire. Her crops are destroyed, her fields lie unseeded, her work cattle are confiscated for the use of the armed factions, her people flee to the mountains to escape being drawn into unavailing bloodshed, and no man seems to see or lead the way to peace and settled order. There is no proper protection either for her own citizens, or for the citizens of other nations resident and at work within her territory, Mexico is starving and without a Government."

A recent message from Vera Cruz reads as follows:

"The crowd gathered to buy the daily supply of corn, but was informed this morning the Government's store was exhausted. Last reports from Puebla stated that the wheat crop in this district will be very small and is now being harvested. Only those farms in the immediate vicinity of garrisons can be properly attended, and as it has been impossible to cultivate the wheat properly the crop will not only be small in acreage, but very poor from the point of production per acre. The major part of the farms are abandoned on account of the depredations of bandits

and the utter lack of care that the soldiers show in protecting growing crops. They will go to a farm and pull the green corn up by the roots to feed their horses, and as this has hapened so frequently the owners of the farms refuse to even try to plant any crops. On practically all of the farms in this district the stock, tools, supplies, etc., have been completely destroyed. In many instances the marauders have torn the beams from the houses for wood, and so many cases of useless destruction have occurred that no owner of a farm has any desire to attempt to cultivate his land.

"The situation here continues to grow daily worse as regards the food supply, and if there are not any actual deaths from starvation I cannot understand, for there is positively no corn to be had, no flour and no bread to be bought. The authorities have been bringing some corn, but they will give it only to the soldiers. It is said they are trying to force the people to join as soldiers in this war, for when a man sees his children dying for bread he will become a soldier or anything else to get bread. Some attempt has been made to make bread from bran and middlings, but there is no supply of this to be had either."

As we contemplate the awful situation in Mexico, long tron by civil war, we wonder who over all the earth is equal to the task of bringing peace to that country.

It is easy to give advice, as the national executive committe of the Solialists did last week, but it is not easy for President Wilson to decide on the really wise course. Any course pursued is likely to turn out to be the wrong one.

The Mexican Memorial sent by the Socialists read:

"Speaking for more than 1,000,000 voters, we view with grave alarm the implied threat contained in your recent warning to the contending elements of war-torn Mexico. The Socialist Party is unalterably opposed to armed intervention, and if that is the hidden meaning of your changed attitude on the situation, then we do hereby solemnly protest against your mandate of June 2, in which you declare that this Government must presently do what it has not hitherto felt at liberty to do: Lend its active support to some man or group of men who can rally the suffering people of Mexico to their support in an effort to ignore if they cannot unite the warring factions of the country and set up again a government which the great powers of the world can deal with.

"We feel that the United States will best serve the interests of the Mexican people by not meddling or interfering in the present crisis. We feel that armed intervention means the practical assassination of the aspirations of the liberty-loving Mexican people. This course we earnestly protest and will oppose with all the power at our command, no matter on what pretext such action may be based."

A MESSAGE FROM CHINA.

The New York Post states that the American Board of Commissioners of Foreign Missions has received a letter from a trusted representative in China, saying that President Yuan recently mentioned the fact that after thirty years of official life under the Manchu dynasty, he might have remained in retirement, living in peace and plenty with his children, if he had not really desired to accomplish something for his country. The letter goes on to quote the President as follows:

"I have preferred to shoulder the heavy responsibilities of state, and for three years I have neither rested nor slackened my energies in the work of saving the nation and the people. On many occasions I risked death for the same reason. Therefore, if any one tries to compel me to give in in matters that will lower the prestige of the nation or damage or encroach upon the national rights of China, and be tantamount to making China a vassal of another nation and the people the slaves of another race, he may do well to realize that I am not a man who will consciously suffer himself to be the destroyer of the nation; for how am I to face my own people if I do that?"

The correspondent also says: "It may not be realized how constantly the President himself labors in all important Government affairs. Of course, he is autocratic. The arrangement for him to continue in office for ten years, and then be eligible to reelection, the fact that he himself has written the names of three possible successors, which names have been locked inside a golden box to be opened only in case of his death or the expiration of his office, point to a Diaz form of republic rather than the 'real thing,' which they are enjoying in Mexico. But with Japan trying to provide accommodations inside herself for the whole of China, and Sun Yat-Sen and Huang Hsing et al. trying to facilitate the process by disintegrating the country, we are quite resigned to enduring a benevolent despotism for a time. There is a rumor that Dr. Sun was seriously injured late in March by a Chinese who thought China would be better off without him."

CHRONICLE AND COMMENT.

Robert Ingersoll once said to a friend: "If I could tell you what my conception of the unknown is it would be the greatest, grandest, mightiest thing the human soul could fancy."

In order to get England to stop forcing opium on China, the government of the latter country has offered to buy all the enormous stock now dumped on that land at cost price, and give government bonds in payment.

There was adopted at a mass meeting held in London last week under the chairmanship of Mrs. Emmeline Pankhurst a resolution reading as follows: "That we men and women here assembled ask the Government to establish obligatory war service for both men and women." Mrs. Pankhurst declared that at least 500,000 German women were engaged in making munitions of war, and she urged all British men and women to register themselves at Government agencies for such service as they were fitted to perform.

A news item from Philadelphia in the New York World one day last week reads: "Fourteen retail liquor dealers relinquished their licenses today as a result of bad business. Eight wholesale dealers and bottlers and one brewer also closed. The falling off in the consumption of intoxicating liquors is directly attributed to the campaign conducted here by Billy Sunday. 'The saloon business is very bad. It has grown steadily worse since Sunday came here,' declared A. Famegletti, who had a saloon on South Eighth Street. James Farrell, another saloon keeper, said: 'I am sick of the business. It's a rotten game and I'm glad to get out.'"

Mrs. Rheta Childe Dorr, the author of "What Eight Million Women Want," lays some of the blame for the many English war babies of illegitimate birth on the clergymen:

"War babies are another proof that England is on the loose. And I don't wonder, after the shameful appeal of the church for war brides. I consider that the clergy of England are in no small degree responsible for the number of war babies. The idea of their urging girls to marry men whom they have barely met, simply for purposes of propagation! The feverish, excited girl who hears this talk cannot be blamed if she sees little difference between such a union and one over which no priestly formula has been uttered."

In a recent speech the English Chancellor of the Exchequer remarked: "It is a pitiable spectacle in the face of a great war that every time they attempted to deal with the situation there was always some difficulty with some interest." The question under consideration was a tax on cheap raw whisky. The Chancellor asked, "Was there any doubt in the mind of anyone that the sale of cheap raw whisky on the Clyde did interfere with the output of munitions of war?" His hearers were reminded of what Russia and France had done and declared that the suppression of absinthe had greatly increased the efficiency of the workmen. And, continued the Chancellor: "If the interests of two or three or even four firms interfere with what is vital at the present moment, then the nation is not in a fit disposition to carry through a great war."

The great National Convention of the Anti-Saloon League of America, to be held in Atlantic City, New Jersey, July 6th to 9th, promises to be one of the most enthusiastic and remarkable gatherings of the kind ever held. Not less than twenty-five thousand delegates, from all sections of the country, are expected to be present. At its close, it is planned to have a committee of five thousand persons call at the White House, Washington, and present to the President of the United States, resolutions which will probably be adopted by the Convention. Many cities are preparing to send large delegations. Interest is constantly increasing. Churches, Sunday schools, temperance and other societies will be represented by one or more delegates. The Catholic Prohibition League of America will meet in Atlantic City at the same time, and there will be the most cordial and fraternal relation between these two great bodies. On one of the four days they will have a joint meeting, at which time the enthusiasm will doubtless be at white heat. Two such powerful forces as these should shortly win America for temperance.

Shine on me, Secret Splendor, till I feel
That all are one upon the mighty wheel.
Let me be brother to the meanest clod,
Knowing he, too, bears on the dream of God;
Yet be fastidious, and have such friends
That when I think of them my soul ascends!

—Edwin Markham.

A new strange star pricks down the night for token;
And the Great Word is waiting to be spoken.

—Markham.

Be truly what you would be thought to be.

No one ever went to heaven on another's faults.

CHRIST'S UNEXPECTED ADVENTS.

A Sermon by Dr. Campbell of the City Temple, London.

"Then shall two be in the field; the one shall be taken, and the other left. Two women shall be grinding at the mill; the one shall be taken, and the other left." (Matt. xxiv. 40, 41.)

The eschatological sayings contained in this chapter, and the parallel chapters of Mark and Luke, have proved a great stumbling block to many New Testament exegetes, for they credit, or seem to credit, our Lord Jesus Christ with a view of the future of the world which has not been completely borne out by the facts of history. The late Professor A. B. Bruce says, with great candour, that these emphatic pronouncements are indeed so great a perplexity to some who want to think of Jesus as too sane and balanced a spiritual teacher to commit Himself thus defintely with reference to the future, that they could wish they had not been included in the Gospel at all. But they are included and the whole tenor of New Testament criticism since Professor Bruce's time has been in the direction of admitting that they are as representative of the mind of our Lord as anything else that stands in His name.

The most up-to-date criticism of the Gospel sources tells us that, whether we like it or not, we cannot escape the conclusion that, on the whole, whatever may be the facts as to the details, the teaching of Jesus can only be rightly understood and interpreted from the eschatological standpoint.

Jesus did believe in the catastrophic dissolution of the world order, though He confessed ignorance as to when that might actually take place. He believed intensely in the existence of a transcendental world, a world of spiritual perfection which, sooner or later, would invade, destroy, and utterly remake the one in which we at present dwell. And He did not regard Himself as only a Divinely inspired religious teacher, but as the Being through whom this drastic change was to come about—the Man from Heaven of Jewish prophecy, the long-awaited Messiah, whose death would fill up the cup of the world's iniquity and precipitate the tremendous series of events so fully described in the prophetic sayings of which my text is one.

With this verdict I am, on the whole, disposed to agree. The evidence seems too strong to admit of any other conclusion. Apparently, Jesus definitely foresaw the downfall of Jewish nationality, with the destruction of Jerusalem and the scattering of its population over the habitable world, and, shall I say, the erection of a new form of human society on the ruins of ancient Rome. And in all this He was perfectly right, as events have proved. What he did not see, so far as we can judge, was just how and when the tremendous upheaval was to take place. "Of that day and hour," He said, "knoweth no man, not the Son, but the Father only." Making this allowance, His forecast was singularly accurate. His own nation was overthrown exactly as He said, and amid scenes of tribulation and horror until then unparalleled. The Roman Empire has gone long ago, and a greater civilization has taken its place, which bids fair to include in time all nations upon earth. Of most that is good in this new civilization it is no exaggeration to say that Jesus is the maker; for it was cradled in the Christian Church, though it is yet far from being truly described as Christian. In this sense, indeed, it may be said that with the passing of the old pagan world order, the old

Jewish dispensation, Jesus did come in power and glory, though literally and visibly the prohpecy of His personal second advent remains as yet unfulfilled.

But what we specially are concerned with this morning is the suddenness of the Divine advent as indicated in my text, and its catastrophic nature. Our Lord here says that no warning will be given. People will be going about their ordinary avocations in the ordinary way, taking it for granted that nothing different will occur from what they have been accustomed to from day to day. Outwardly there will be nothing portentous, no sign that the old dispensation is at an end. And then, like a thunderclap, the cataclysm will be upon them. "As the days of Noah were, so shall also the coming of the Son of Man be. For as in the days that were before the Flood, they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, and knew not until the flood came, and took them all away, so shall also the coming of the Son of Man be." It sounds like a menace, does it not—a falling of thunderbolts of Divine judgment upon a guilty race. Then the elect are to be snatched away from harm. "He shall send His angels, and they shall gather together His elect from the four winds, from one end of heaven to another. Then shall two be in a field; the one shall be taken, and the other left. Two women shall be grinding at the mill, the one shall be taken, and the other left." One can scarcely gather what this taking away signifies, whether for good or for evil, to reward or punish. It may be either.

The point of the warning is that it ought not to find us unprepared. "Watch, therefore, for ye know not what hour your Lord shall come."

Well, it may be that literally the end of everything earthly will come in this way; that some day there will be a dramatic, unexpected termination of all mundane affairs in some such manner as is thus indicated. But whether or no, you have only to look around you to see that these words of Jesus are receiving fulfilment every day and hour. It is the unexpected that always happens, as the late Lord Beaconsfield once remarked with a certain amount of truth, for undoubtedly the unexpected happens often enough to justify the observation. Who would have anticipated a year ago that we should be engaged to-day in the most terrible war of all history? Events are developing suddenly and shockingly, from catastrophe to catastrophe, and from horror to horror. All our old familiar world is going up in smoke and flame, and one wonders what is the next surprise that is being prepared for us in the womb of time.

Observation of the great movements of history teaches us that human affairs taken on the whole proceed by a series of explosions. The common assumption that they do so by gradual growth is only very partially true. What is truer is that great crises prepare themselves insensibly and always unnoticed, and generally take humanity unawares. What is considered most important at any particular time is probably not important at all compared with something else that has escaped general attention; as, for instance, when the discovery of gunpowder put an end to the feudal system, a fact which nobody thought of until it was actually accomplished—it came all at once; when the discovery of the steam engine changed England from a pastoral and agricultural country to a manufacturing and commercial country—a doubtful boon,—but which immediately revolutionized all our social life from top to bottom. At this moment the really great thing in the civilized world and the thing doing most in the shaping of the future—which will probably be quite different from anything we are all overlooking, which is seldom or never talked about, considered bad copy by the newspapers and despised by the intellectuals. Christianity itself was included in the last-named category when it first began to play a part in the world. If our Lord's Kingdom has come without observation it is none the less true that it has come with power, and that events have often moved with an amazing rapidity in preparing its triumphs. Its greatest earthly triumphs have yet to come, and may come more quickly, more overwhelmingly, more speedily and drastically than any of us dreams or dares to hope.

We may be just upon the eve of the most marvellous extension of the spiritual sway of our blessed Lord and Master that the world has ever seen, though at the moment the dominant tendencies are not outwardly in favour of such a development. The present is a utilitarian and materialistic age, an age when men are little disposed to listen to the voice of the Eternal Spirit or even to confess themselves sure of the reality of a world to come. But appearances go for nothing. The whole face of things may be suddenly and drastically changed—is it not already being changed?—by one of those inspiring Divine advents of which Christian history has already furnished so many examples.

And this is my reading of the signs of the times. There is a sense in which the world upheaval we are witnessing today is an advent of Christ. It seems the very opposite, but that matters little. What is really happening is that most of the delusions of our commercial civilization are being destroyed. The immensities and eternities have suddenly opened afresh under our very gaze and mankind is being thrown back upon God. "The Lord whom ye seek shall suddenly come to His temple, but who may abide the day of His coming?"

Even more, however, am I interested in what happens in individual human experience. The individual is prior to civilization. Any human being is every whit as important a study as the fate of nations, for, after all, it is not nations that survive the tomb, but individual souls. There will be no need for governments on the other side of death, for governments are only possible when there is flesh to coerce, material bodies to be fed, protected and regulated collectively for purposes of material production. What would be the use of governments but for these things? Every soul is a universe in itself, immortal and eternal, and nothing can come within the range of experience without having some bearing on its spiritual destiny.

Just look at life afresh from this point of view. How apparently casual, uncertain and inconsequent are the incidents which happen from hour to hour, as contrasted with the effects they produce for weal or woe. Things look so accidental, of such small account oftentimes, and yet make all the difference between life and death to the soul to whom they occur. Again and again one is struck by the strange incongruity between our standards of worth and well-being, and the way in which fate happens to deal with them. Shall we ever forget the thrill of horror which passed over Europe and America not so very long ago when the largest and most luxurious ship that had ever been launched went to the bottom on her first and only voyage, carrying with her hundreds of people who up to the moment were perfectly convinced that she was unsinkable? That horror

has now been outdone by the deliberate destruction of the "Lusitania" by the cruel and wicked hands of men. Everything that could aggravate the dreadfulness of that disaster was present in full force, not the least being the incredulity with which the news of the German threat was generally received throughout the world. Few took it seriously. No passages were cancelled. Little anxiety was felt as to the fate of those on board either on this side of the Atlantic or the other. It was thought that no civilized human beings would dare to do such a dastardly thing as to send a couple of thousand non-combatants, including hundreds of women and children, to a watery grave without the slightest effort being made to save them. They might torpedo the ship, but they would certainly give the passengers time to escape. Alas! we see now how mistaken these anticipations were, and the cry of execration which is going up from every quarter of the globe is evidence of the world's aghast astonishment at the utter depravity of the deed.

Optimism with regard to human nature is possible no more. The unbelievable has happened.

And now one keeps hearing of apparently fortuitous events which prevented this or that person from sailing in the ill-fated vessel, or the other way round as the case may be—for some went on board who would not have done so but for some apparently trivial thing which led them so to determine at the last moment. What are called providential escapes were made in this way. A telegram did not arrive, or a train was missed, or somebody dreamed about the tragedy beforehand and shrank away. But one cannot see that those who were saved were either better or worse, morally speaking, or mattered more to the world than those who were lost. Mr. Vanderbilt gives his lifebelt to an old woman and goes down in her place; we do not stop to ask which life was more valuable to mankind—the old woman's or his. So all through it looks as though death just struck at random. One is taken and another left. The wife is saved, the husband drowned. The babe self-sacrificingly handed into the boat has perished; the distracted mother who thus tried to secure the safety of her child is pulled out of the water, and lives to mourn. And so all the way round. You have striven and toiled so long for that only son in whom you took such a justifiable pride. Did you ever dream twelve months ago that to-day his body would be lying in a nameless grave in Flanders? He is gone and you are here. The big, strong man is cut down in his prime, but the weak and ailing wife who depended upon him survives. The son who had grown up to be a comfort to his parents and the mainstay of their declining years is carried off by accident or deadly disease. But the son who has never been anything but a sorrow and disgrace continues to burden their hearts. We often hear the expression, "Why was this one taken who could so ill be spared, and the one left who was nothing but a perplexity and embarrassment to all about him? Such questions are more easily asked than answered.

And then again, how completely unprepared we often are for the advent of a calamity or the reverse. People have a way of going on as though the state of things to which they are accustomed would last for ever. They hear of unexpected things happening to their neighbours, both for good and ill, but they seldom picture a like possibility with regard to themselves. Not until the black sorrow or overwhelming joy knocks at our own door do we conceive it possible for it to single us out from all the people we know. We hardly ever visualise things beforehand in this way. Perhaps this is truer of sorrow than of joy. The stricken one will seem dazed at first when affliction descends, and will murmur, "Can this thing really have happened to me—to me, of all people in the world? Is it not a dream? Shall I not awaken to-morrow to find it was but a delusion—a nightmare of the imagination? Can this be the same sun shining to-day that shone yesterday? And the world looks just the same, and people are talking and laughing in the streets as though my soul were not in agony; talking and laughing as I, too, talked and laughed yesterday, careless of the future, or what it might hold in store. Can it be true?" Great calamities generally come as utter and dread surprises to those on whom they fall, and to our human perception it is just a matter of chance where they shall hit. The lightning will kill one horse at the plough and leave its yokefellow unscathed.

But I do not speak only of death in making these observations. They apply to all the vicissitudes of life. Very likely some of you are tormenting yourselves at this moment about a situation that will never arise, or congratulating yourself on some piece of good fortune which will never be yours. Perhaps you see a long, dreary stretch of years in front of you, in which things will be exactly as they are now, as trying, as mournful, as full of pain and wretchedness as to-day. The prospect appals you. What you have been made to fear is made worse by your feeling that it will be interminable. One thing at least is certain—it will not be interminable, whatever else it is. As a matter of fact you know nothing about it; by this time to-morrow anything may have happened, and six months hence your whole outlook may be as different from to-day as though you were another being altogether.

I am going to leave off where I began. I began by telling you that our Lord was alluding to the break-up of the existing system of things, when He uttered the words of my text. Very emphatic, very solemn they were, but He added that His own advent would be thus signalized in the experience of man by the snatching away of a neighbour from the side of his comrade in the field, or one housewife from the presence of another with whom she has joined hands in the humble task of preparing the daily bread for husband and children. And I am trying to point out that this is exactly what is going on from day to day before our eyes. This is what happens anyhow, and we can see no reason why it should; human wisdom is utterly at fault in the presence of such a problem. But the matter assumes an entirely different aspect when you see the hand of Christ in it, and admit that there is a spiritual purpose behind every seemingly most fortuitous event, even when human wickedness and folly have power to break our hearts and destroy the light of our homes. Christ is not helpless when sorrow and tragedy invade our lives, though He allows us to suffer.

Christ is not dethroned by any mode of evil. He lives, He loves, He reigns, and in all the chances and changes of mortal life He comes to succor and relieve. It is an unspeakable comfort to know this, and we can know it. If we live in close and loving fellowship with Him it is impossible to feel that some baleful power independent of the purposes of God interferes blindly every now and then to tear and crush human feelings and destroy the life of na-

tions, as though there were no God to reckon with at all.

The late Dr. Parker once wrote an apostrophe to Death in which he ended by addressing him as Christ, or, rather, making Death call himself by that sacred name. It was a startling thought, but if it be not true, our experience of the blessed Redemer goes for naught. Nothing happens without Him. Nothing can reach us which is not directly or indirectly of His ordinance. "He maketh the wrath of man to praise Him," or, as I prefer to have it, it is His own special advent, a personal coming of the Lord to the soul thus visited. "Be ye also ready, for in such an hour as ye think not the Son of Man cometh."

"Unto you is given
To watch for the coming of His feet
Who is the glory of our blessed Heaven;
The work and watching will be very sweet
Even in an earthly home,
And in such an hour as you think not
He will come."

Yes, Christ is always coming, always coming. But so often He finds us unprepared, and therefore unable to recognize Him when He comes. In tragedy as in bliss, in sorrow as in joy, He comes. Let us hold the things of this world with a looser hand henceforth, and turn our gaze towards that farther shore whither so much that is dear has preceded us, so that whensoever and howsoever the Master comes and stands and calls, we may be ready instantly to leave everything and follow where He leads.

RAYMOND LULL SCHOLAR AND PIONEER MISSIONARY TO MOHAMMEDANS.
A Call To Prayer For Islam.

James L. Barton.

The first real missionary to the Mohammedans was born just as the Crusades, the combined and bloody effort of Christian Europe to win the Holy Land from the hands of the Saracens, was coming to its close. Millions of lives had been lost in that misguided, carnal struggle and at the same time deep-seated suspicion and century-long hatreds between Moslems and Christian had been created. In the midst of these conditions, in 1235, there was born on the Island of Majorcea, off the coast of Spain, a child who has become one of the most heroic figures of Christendom, the first real missionary to the Mohammedans.

He became a distinguished University lecturer in theology and philosophy in Paris and Montpelier, where his pupils characterized him as the "Enlightened Teacher." He was instrumental in leading the University of Paris to found Chairs for teaching the Greek, Arabic and Tartar languages, while he combated the Moslem philosophy, which was also becoming the philosophy of the Church, that what is philosophically false may be theologically true. At the Church Council held in Vienne, France, in 1311 he was influential in securing a decree establishing professorships of Hebrew, Greek, Arabic and Chaldee in various Universities.

This philosoopher, theologian, poet and profound scholar, burned with a consuming zeal to preach a Gospel of reason and love to the Saracens of North Africa. In 1291, at the age of 56, he set sail from Genoa to Tunisia, where with varying degrees of success and opposition, after imprisonment and expulsion, favorable hearing and the exhibit of fanatical hatred, he, upon his final return to his mighty task, was stoned to death on the seashore at Bugia, 300 miles west from Tunis on June 30, 1315. His body was taken back to the home of his childhood and lies in the Church of St. Francis at Palma on the Island of Majorca.

Raymond Lull taught and led the way to preach the gospel of love and redemption to a fanatical and hostile people. Naturally timid, he faced certain martyrdom at the age of 80 years in order that he might seal his oral message with his life blood. He left, beside the examaple of his consecrated life, as a priceless heritage to the church of all ages, his deathless declaration, "He who loves not, lives not; he who lives by the Life, cannot die."

In the intervening six hundred years since the martyrdom of this apostle to the Saracens, great changes have transpired in the Moslem world. Arab rule was overthrown by the Ottoman Empire which three centuries later became the largest and most dominating Empire in the world and before which all Europe trembled. The Mogul Empire in India rose to the height of its supremacy and then passed into history. North Africa has gone completely under the rule of Christian nations, and the Ottoman Empire has met its decline. In a word, of the two hundred million Moslems in the world today, it can hardly be claimed that any one is under an independent Mohammedan power. They are all under the rule or domination of some nation that is classed as Christian.

Since the death of Lull the Bible has been translated and printed in Arabic, the classical language of Islam, and also an extensive Christian literature has been created in that language and widely distributed wherever the Arabic tongue is used. In fact, the New Testament, if not the entire Bible, and an extensive Christian literature are now in circulation among the large proportion of Mohammedans in all countries and in many languages. Much of the fanaticism that confronted Lull has been softened by a more favorable contact with Christian teaching and a better knowledge of Christian truth, while the presence of so many Moslems in countries under Christian governments removes the possibility of national opposition to the Christian missoinary and the political persecution of Moslem converts. The failure of the call for a holy war issued last November from Constantinople is leading to a new break in the solidarity of Mohammedians, and has cast doubt over the Caliphate of Islam. Never has the Moslem world faced a more serious question of unity and leadership.

It is most fitting that on the thirtieth of June, the six hundredth anniversary of the martyrdom of the first great apostle to the Mohammedans, united public and private prayer should be offered for the Moslem world. A few suggestions are here made as a guide to the thought and the prayers of the day.

1. Thanksgiving and praise that six hundred years ago the Spirit of God, came upon Raymond Lull, leading him to consecrate his masterly talent and to give his life in showing the way to winning approach to the Mohammedans.

2. That under the providence of God the entire Moslem world is now so accessible to the approach of the Christian missionary.

3. That we see now so many indications of the turning of the hearts of many Moslems to Jesus Christ as their only comfort and hope.

4. That so many Christian missionaries have become established and have firmly planted Christian institutions

among the Moslems of Arabic, Egypt, North Africa, the Sudan, Persia, Turkey, Syria, India and many other regions in which Mohammedans in large numbers dwell.

5. Petition that the missionaries may be filled with the Spirit of God and of Christ and that with the love which carried Raymond Lull to his martyrdom, they may reveal the great heart of their Lord.

6. That divine favor may rest upon those who prepare Christian literature for Moslems, and upon the presses, the colporters and the printed page; that it may carry the divine seed to fields prepared by the Holy Spirit.

7. That those who teach in the schools attended by Moslems may be alert and conscious of the opportunity they have of training true apostles to the Mohammedans.

8. That Moslem converts to Christianity may be given boldness in the face of persecution, and divine strength in the days of trial, to stand unflichingly for Christ.

9. That in the sweeping and fundamental changes taking place in Persia and Turkey, no new obstacles be thrown in the way of the advance of the Christian cause; that the lives of missionaries and Christian leaders and Christian institutions be safeguarded, and that out of it all there may come expanding opportunities.

10. That Christ may come with new power and with saving grace to the great number of Mohammedans in many countries who are freely revealing their sense of despair for the triumph of their ancestral faith.

11. That Jesus Christ may be so lifted up before the Moslems of all the world that they, beholding, may fall at his feet and exclaim "My Lord and my God."

12. That the church at home be aroused to a consciousness of its opportunity and responsibility in the Moslem world, and that the martyrdom of Raymond Lull produce a rich harvest both at home and abroad.

SUMMER SCHOOL OF RELIGION.

The Pacific Theological Seminary School of Religion begins next Monday. It will continue to the 31st of July.

For the regular courses a small fee will be charged, but there are nine evening lectures which are open to the public without charge.

These free lectures will be given in the First Congregational Church of Berkeley at 8 o'clock.

Dr. Warren H. Wilson of New York will speak on Tuesday evenings, June 22, 29, and July 6, on Rural Evangelism, The Country Teaching, The House of Prayer in the Country.

Professor Rauschenbusch of Rochester, New York, will speak on Friday evenings, June 25, July 2 and 9 on The Task of the Church in the Twentieth Century, Will the Woman Movement Save Society? The Right and Wrong of Socialism.

Dr. Henry F. Cope of Chicago will speak on Tuesday evenings, July 13, 20, and 27, on The New Democracy, The New Church, The New Community.

The regular course lecturers include in addition to the men already named the following:

Dr. William Horace Day of Los Angeles, Professor Rugh of the University of California, Professors Buckham, Bade, and McCown of the Seminary.

An especially valuable program of studies has been arranged, and they who attend will be most amply repaid for their expenditure of time and money.

THE RED HELL.

Anna Blake Mezquida.

In the nations' great Valhalla, where the souls of warriors meet
To present this life's accounting at the heavenly judgment seat,
Like compassionate, sad angels that have heard a spirit's knell,
Gaze they where the strife titanic makes of earth one vast, red hell.

In the light of perfect knowledge raised above all human doubt
They behold war's grim, stark horror free from thrill of drum and shout,
Know that heroes are heroic in a senseless, futile cause.
While the Cain-mark of their slaughter brands them traitors to God's laws;

Hear the little children crying, see the anguished women weep,
While the youths of brightest promise lay them down to their last sleep;
Watch great movements die in travail, while fair Science baffled stands,
As the gaunt, gray form of Famine stalks relentless through the lands.

But on earth the kings are kneeling, and close by the emperors pray:
"Smite our enemies before us; guard and bless our arms this day."
Then like thunderbolts unharnessed, or like lightnings swiftly hurled,
Falls the answer from the heavens right athwart the warring world:

"Pray ye to the God of Battles, ye who seek for aid above,
But blaspheme ye not by praying to the Lord of Life and Love!
Beat your sabres into plowshares, bid this hell on earth to cease!
Then begin your supplications to the God of Love and Peace!"

THE A. M. A. AND OTHER ORGANIZATIONS AWARDED MEDALS.

The American Missionary Association has just been awarded a silver medal for its exhibit in the Panama-Pacific Exposition. Twenty-seven organizations are exhibiting in the Federal Council of Churches group. The exhibit of this group is in the southwest corner of the Palace of Education, which is in the southwest corner of the main group of Exposition buildings. The exhibit of the Federal Council of Churches as a whole was granted a gold medal, and another was granted to Mr. G. B. St. John, who planned and arranged the exhibit. Two organizations among the exhibitors the American Bible Sociey and the Salvation Army, were granted gold medals, and four organizations, among them the American Missionary Society, were granted the silver medal. Stereopticon slides of A. M. A. work are shown in the moving-picture theatre of the Federal Council of Churches, three

afternoons a week, Tuesday, Thursday and Saturday, at 2:30. Dr. Pond expects to be at the exhibit on Tuesdays and Fridays in the afternoon, and will be glad to meet old and new friends of the Oriental Missions.

Among the Churches.

Oakland, Fruitvale.—Six united with the church June 6th on confession.

Palo Alto.—Five persons united with the church on the 6th of June, two on confession.

Oakland, Fitchburg.—Ten persons united with the church at the last communion service, six on confession.

Oakland Boulevard.—Mr. Harvey V. Miller will be ordained by council on the 21st of June. Sermon will be given by the Rev. A. W. Palmer; the charge to the people by Rev. F. J. Van Horn; the prayer by the Rev. R. C. Brooks; the charge to the pastor by Professor Tolson; the right hand of fellowship by Superintendent Rathbone.

Redwood City.—Sunday evening, June 6th, our people had the pleasure of hearing Warden J. A. Johnston of San Quentin speak on "Prison Reform." A very large audience greeted the warden and sat for an hour and listened to an address fraught with information every citizen of California should know. Friday, June 11th, our Men's Club sat about the banquet table with Mr. Albert Leisure of Berkeley as speaker. Seldom have our men been so profoundly impressed. A Men's Bible Class has been organized as the result. Mr. Leisure is the State manager of the Studebaker Automobile Co.

NOTES AND PERSONALS.

Next Monday, at the meeting of the Congregational ministers of San Francisco and vicinity, the address will be given by the Rev. Dwight J. Bradley.

The Rev. Frank E. Knopf has been called to the pastorate at Eagle Rock, the suburb of Los Angeles, in which is located Occidental College. The call has been accepted and the work was entered on last Sunday. Mr. Knopf has had successful pastorates at Elkhart, Indiana, Cheyenne, Wyoming, and Austin, Minnesota. He is an able preacher and a good pastor. The church people at Eagle Rock are to be congratulated. Mr. Knopf's preaching is of that type which will attract college people—professors and students, and inasmuch as Occidental College claims to be no longer distinctively a Presbyterian institution, our church at Eagle Rock ought to find in its congregation some proportion of the young people going thither for an education.

OUR LOS ANGELES LETTER.

It was like a leaf from "The Lady of the Decoration" to hear Mrs. Frederick P. Beach tell of the kindergarten work in Foochow at the all-day meeting of the women of First Church last Thursday. Reminded you of that graphic picture of the epidemic of skipping that swept over the oriental villages like measles after the kindergarteners had received their first lesson in skipping.

"The kindergarten idea is just gripping China," declared Mrs. Beach. "The parents are as much interested in it as the children, for Chinese fathers and mothers you know are completely bound up in their children. We could put a kindergarten into a dozen mission churches right now if we had the money."

In answer to the inquiry how much it costs to run a kindergarten over there Mr. Beach replied that $150 Mex. ($75 in U. S. gold coin) would equip and run a kindergarten for a year. Chinese girls are being trained for kindergarten teachers, for this avocation and that of nursing seem to be the favorites with oriental graduates. To train up leaders among the Chinese themselves is the great work of the missionary. No foreigner can possibly understand the Chinese people, their characteristics and superstitions, as can the natives themseives. Besides, it takes three years of good hard work for a foreigner to learn the language—and a pretty smart missionary at that. You remember Frances Little says that the oriental languages are something awful and twist your tongue up into such knots that you have to use a corkscrew to pull it straight again.

News From Turkey.

A letter from Nina Rice, our missionary at Sivas, Turkey, was read telling of conditions there. Under date of May 1st, Miss Rice wrote that the city was quiet and they hoped to finish the school year in good order. A letter from Miss Rice's associate, Miss Graffam, was also read, describing the hardships of the Sivas hospital force that went to Erzroom to help out the desperate situation there. The pathetic account of the death of Dr. Sewney, the Christian Armenian doctor who was drafted and forced to join the army, and the death of Miss Zenger, superintendent of the Swiss orphanage near the girls' school at Sivas made a vivid impression of the terrible hardships endured in these troublous times by missionaries at the front. Typhus fever had made its appearance, adding to the perilous conditions.

Arrangements were made at the all-day meeting for the picnic for the women and children of Chinatown—an annual festivity looked forward to with the greatest eagerness by the Chinese people. Mrs. E. M. Findlay, the superintendent of our Congregational mission in Chinatown told how popular these picnics are. Whereas, at the first one held thirteen years ago, only seven women and children were present 225 were on hand at the picnic last summer. The date of July 13th was fixed upon when, at East Lake Park, the fourteenth annual picnic will be held.

The presence of Dr. Wm. C. Pond of San Francisco, for many years Pacific Coast superintendent of our Chinese and Japanese work, was cause for satisfaction. This marked the last meeting of the women's missionary and work societies for the summer. Many of the active workers are now in the North, both the president and secretary of the missionary society, Mmmes. Mary Porter Haines and George H. Clark being now in San Francisco where they atended the Women's Congress of Missions.

Bible School Commencement.

Commencement Day Exercises of the Bible School of First Church last Sunday morning were of a wonderfully inspiring nature. The splendid stringed orchestra, which is such a musical feature of the school under the leadership of W. H. Mead, led the marches and hymns, supplemented by the big pipe organ. The entire body of the church was reserved for the children and young people and, at the left of the pulpi, a raised platform had been built to accommodate the 70 graduates from the different departments of the school To the martial strains of the Bible School Precessional hymn, a host of singing children, led by Dr.

William Horace Day and the superintendent of the school, Edward T. Bishop, marched down the aisles bearing banners and fluttering flags, and baskets and bouquets of flowers. The little, wee ones wore wreathhs of white blossoms and carried a daisy chain, and a prettier sight cannot be imagined than this procession of children and young people. Each class was presented for recognition to Dr. Day, who gave the diplomas into their hands. The way those little folks repeated Scripture indicated that they had been well grounded and thoroughly instructed in Bible truths. Even the tiny tots in the cradle roll lisped their verses and sang their songs as correctly as their elders, and it is to be doubted if the average adult in the congregation could recite Scripture, literally by the chapter, as did the young folks in the junior and intermediate departments. The baptism of babies concluded the commencement exercises, ten tiny bundles of humanity being consecrated by their parents to the service of the Master. Dr. Day then spoke in a most winning way on the subject, "Keeping the Boy Alive in the Man." He opined that the man who has no spirit of the boy in him has gone to seed, and the woman who never permits herself to be a girl has lost something out of her life. His sermon was delightfully adapted to the occasion and reached the hearts, not only of the great congregation of children before him, but of the grown-ups as well.

Dr. Day on Flying Trip East.

Dr. Day will give the commencement address at Redlands University next Wednesday morning, and on Thursday he leaves on a hurried trip to Boston to attend the meeting of the Commission on Missions, of which he is a member. He will be absent two weeks, and next Sunday morning his pulpit will be occupied by Dr. Leavitt H. Hallock of Lewiston, Maine. Dr. Hallock, although he comes from the opposite side of the continent, is not a stranger to this Coast, having been, in 1892, pastor of First Church, Tacoma. In 1893 he was elected corporate member of the American Board. He is a grandson of Rev. Moses Hallock, patriarchal minister at Plainfield, Mass., for a period of forty-five years. He was the immediate successor of Francis E. Clarke of Christian Endeavor fame at Williston Church in Portland, Me. He has been delegate to three international councils—in London, Boston and Edinburgh respectively, and has seldom failed to attend the national councils in our on land. He was for nine years pastor of Plymouth Church in Minneapolis, after which he spent a year in travel—visiting Egypt and Palestine. He is spending the summer on this Coast, and will revisit his old pastorates in Tacoma and Minneapolis.

Los Angeles, June 14. SYDNEY FORD.

The Home.

THE OPENING OF MIRANDA'S EYES.

Miranda Gray's mouth turned down at the corners, her eyes drooped sadly, and she emitted frequent sighs as she poured out the fragrant coffee and dished the cereal for her husband, who anxiously eyed her across the table.

"Now, don't be so unhappy, M'randy," he ventured, at last. 'Tain't as if that little patch o' beans was all we've got."

" 'Tisn't so much the value of the beans, Jeremiah," responded his wife, "as it is that it's just a sample of our luck. Everything goes against us, an' always has."

"Now, M'randa," remonstrated Jeremiah. "We started out here, mortgaged to kill, and here we are now, owning everything free and clear, and with a little in the bank, too. We'ne had much sickness to contend with, an' we've got two of the best children anybody ever had. I feel thankful that it's as well with us as it is."

"Well, that's just a sample. Other young fellers don't have to start all mortgaged up, as you did. As for our bein' sick, lots of other folks never see a sick day, an' I don't think that's so wonderful. And the children both live in the city, so we don't see 'em more'n once in two or three years."

Jeremiah sighed. Some way he could never seem to get ahead of Miranda when she was having a pessimistic spell.

"When 'tain't one thing, 'tis another," went on Miranda. "Either we lose a cow, or our hens don't hatch good, or a frost comes an' kills everything, or there's a flood or drought or something! Here's these new-fangled brown-tailed moths, as if we didn't have troubles enough before."

"But other folks have frosts and droughts and brown-tailed moths," interposed Jeremiah.

"What if they do?" inconsistently snorted Miranda. "I do'no's it's any p'ticular help to me when I'm hungry to think other folks are hungry, too."

Jeremiah pushed back his chair, and beat a retreat. He knew when it was useless to reason with Miranda.

"There's one thing I do know enough to worry 'bout," he said to himself, gravely, when safe in the seclusion of the barn, that sanctuary of oppressed rural mankind, "and that's the change in M'randy. Think of how brave an' cheery she used to be; nothin' ever put her out or cast her down. She was the best partner a man ever had; the wholesomest, cheeriest, brightest wife in town, until we began to have good luck. She couldn't seem to stand prosperity!"

It really did appear as if Jeremiah was dight in his judgment of his wife. She was one of those women who do their best under adverse conditions. All that day she moved dolefully about the spotless house, doing her accustomed work, and that night retired early, completely worn out by her imaginary troubles.

"There won't be any frost tonight," soliloquized Jeremiah, as he prepared to follow her, "the wind's too high. My, but the sky looks wild, with all them ragged-lookin' clouds scuddin' before the wind!"

Perhaps it was the consciousness that there would be no frost to hit the few beans he had not been able to pull that day which so lulled him into forgetfulness that he knew no more until he became conscious of a voice under his bed-room window shouting:

"Hi, Jeremiah! Hello, there! Get up! Your house is on fire!"

When the words penetrated to his sleep-benumbed brain the old man spring from bed and looked down upon an excited neighbor, who had seen the fire and come to arouse them.

Hastily waking his wife, the farmer huddled on some clothing, and, forcing her to do the same, rushed downstairs and out of the house, dragging Miranda by the hand. The yard was soon filled with neighbors, all of whom wished to be of use, but except for saving the barn and the creatures in it nothing could be done. The wooden house burned like tinder, and when the last blazing rafter crashed down into the red ruin below Jeremiah and his wife stood gazing at the coals and ashes of every particle of household goods they had in the world."

"Come," said Miranda, briskly, and there was that in

her tone which caused Jeremiah to start and look at her more closely. "Mis' Perkins has asked us in there to stay the rest of the night, an' I guess we'd better go. Tomorrow we'll make some 'rangement about a new house. You're all beat out, Jere, an' no wonder, but it'll look better by sunlight."

It was the brave, cheery voice of the woman who had loyally stood by him in his years of struggle, and she had called him by the old name she had left off using in late years. The sound of it heartened the man, who had been wondering if this new disaster would crush her to the earth, and, without a word, he turned away with her toward the hospitable roof of their neighbor.

"I been thinkin,' " she said, next morning, after breakfast, "that we might buy the Sawyer house, an' move it on to our cellar. It's a good, firm house yet, but that city man who's bought the place is goin' to build a bigger house, and he would sell the old one cheap. The men folk's'll help you move it, an' probably help you fix it up, an' we'll be better off than to wait all winter before buildin', or tryin' to hustle up a new house now.

"Then there's the Bray auction. We can get enough to get along with there, an' when the insurance money's paid we'll new furnish, as I've wanted to do for years, you know. I always liked the Sawyer house, anyway, an' we can make it a beauty."

Jeremiah looked at his wife amazed.

"I don't understand," he said slowly. "Last night you were talking about our ill luck, and when a real dreadful thing like this happens you're brave as can be."

"I'll tell you," replied his wife. "What's ailed me was, I was looking for trouble. When there wasnt really anything, I invented something. I was bound to be miserable. But when our house went up in smoke, says I to myself, 'This is the Lord's judgment on you for growlin' when there was nothin' to growl about. From now on, Miranda, you make the most of your blessings, an' don't look for trouble till it comes.' And I'm going to do it, too. I've made a poor wife late years, Jere, with my complainin' an' forecastin', but from now on, heaven helpin' me, I mean to do different, an' be more like the girl you married."

Jeremiah clasped her in his arms.

"If that comes to pass," he said, huskily, "it'll be worth havin' a fire!"—The United Presbyterian.

For The Children.

A LITTLE GIRL.

Frisky as a lambkin,
Busy as a bee—
That's the kind of little girl
People like to see.

Modest as a violet,
As a rosebud sweet,
That's the kind of little girl
People like to meet.

Bright as the sunshine,
Pure as any pearl,
Every one rejoices in
Such a little girl.

Happy as a robin,
Gentle as a dove—
That's the kind of little girl
Every one will love.

—Grace M. Barnhart.

A GIVE-AWAY PICNIC.

Lucy thought it was too lovely a morning to stay in the house, so she ran over to ask Mauriel; "let's take our dolls in their carriages."

Robert saw them passing by.

"Wait!" he called. "I'm going to ask mamma if I can go. Want me, too? I'll bring my Teddy bear and we'll have a procession."

He soon ran out to the sidewalk. Teddy was bouncing about in his little wheelbarrow.

"There's Florence," said Lucy. "We'll ask her to go with us."

Soon the four little people were trudging merrily along. They picked the wild flowers growing by the roadside and watched the birds flitting among the bushes. At the brook they stopped to toss in some pebbles.

By and by the houses looked strange.

"I think we never came as far before," said Mauriel. "The people who live in these houses must be poor."

"Just see those ragged, dirty children!" exclaimed Florence. They were playing in the gutter with some old tin cans.

"Let's go back," proposed Lucy, as the strange children crowded about their doll carriages.

"I ain't got no doll," said a little red-headed girl. "Let me hold yours a minute, will you?"

"Your hands are too dirty," objected Mauriel.

"You may take mine," said Florence, "for she had a dark dress. Don't drop her."

"It's my turn next!" cried another.

"It must be fine to have store playthings," said a ragged, bare-foot boy, who was looking wistfully on. "Say, young fellow, where'd you git that wheelbarrow?"

"My uncle made it for me," replied Robert. "I bring in wood and do lots of work with it. Why don't you ask your papa, and you get one.

"Huh! My pa won't bother. He ain't got 'nough money. 'Tain't fair for you kids to have so much!"

"I'll let you wheel it far as that store and back if you won't spill Teddy," offered Robert.

"We must go home now," decided Lucy. "It will soon be luncheon time."

"That boy was right," said Robert, when they had left the ragged little group behind. "It doesn't seem fair for us to have so many toys if they haven't any. Why don't they have playthings, too?"

"Prob'ly their fathers are lazy, or sick," explained Florence. .....

"Then those poor children aren't to blame. Say, let's have a Give-away! I had two harmonicas and three automobiles for Christmas, besides all the rest. My mamma won't care if I give away some things."

"That's fine!" agreed Lucy. "Lets have a picnic for them in our grove. We'll ask Mildred, Willie, Earle and Mary to come, and every one bring something to give the poor children."

"We'll each bring a lunch box for two and share with those poor children," planned Mauriel. "I hope their mothers will wash their faces."

"Each girl must bring one of her dolls. I'll have to make some new clothes," said Florence.

"Do you suppose they'll come?" asked Robert.

"We'll mention the lunch," laughed Lucy, "and they'll be sure to come."

And so, one beautiful summer day, eight children, with their arms full of toys and lunch boxes, hurried over to Mr. Cordis' grove.

"I hope they'll all come," said Mauriel. "It isn't time for half an hour, so we've lots of time to fix everything."

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"Guess they won't be late," laughed Robert, who had run ahead and stood on top of the hill looking down. "They're all here now, and they've combed their hair!"

Their little guests ran eagerly to meet them. Their faces were scrubbed clean. Some even had their dresses neatly patched.

Such a merry time as they had over the toys! There were dolls for the girls and a harmonica, jack-knife and toy auto for the three boys. They played games and the "Give-away" was a success.—Nellie M. Leonard.

For every suffering heart there is at hand, or can be found, some noble task into the energy necessary for the doing of which it can transmute the energy of its grief and pain.—John W. Chadwick.

MOLLUSK AND MAN.

"O give me ease and comfort!" said the clam,
As in the mud he settled down content.
By guarding shells protected from his foes,
The well-fed mollusk grown quite indolent,
A slothful clam remained in calm repose.

Another creature cried, "Here is no rest;
I must find food the while by foes distressed;
And if I would not die,
I must run or swim or fly."
Long ages passed. By dint of toil and strain,
This one evolved a backbone and a brain;
And so at last, according to the plan,
There stood upon his feet, erect, a man!

"O give me ease and comfort!" said the man;
But Nature looking forward, was too wise.
"You will never get ahead
Without effort"; so she said;
" 'Tis only he who struggles wins the prize."

—Emily Tolman.

Never think yourself too insignificant or the thing too mean. You and it have an infinite capacity for absorbing, storing away, raying out glory.—J. F. Ware.

This imperishable conviction, that if a thing is right it will have to be, is the underlying rock on which all great character is built; and it carries in it a trust implicit if not explicit in the moral government of the world.—J. Martineau.

Do not blame yourself cruelly, nor think of escaping from yourself; but pardon your failures, and quietly keep trying till you succeed in gaining that full self-possession in equilibrium which is at once happiness and religion.—W. R. Alger.

GENESIS AND EVOLUTION.

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